A

SERMON

Preached before the

King and Queen,

The 23d Day of *October*, 1692.

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AT

WHITE-HALL,

The 23d Day of *October*, 1692.

By *NICHOLAS BRADY*,
Minister of St. *Catherine Cree-Church*,
And Chaplain to His Grace the Duke of *Ormond*.

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For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul?

ALL the Errors and Immoralities of Humane Actions, proceed from the wrong Eſtimate which we make of Things; from our placing a greater Value upon ſome than they truly deſerve, and a leſs upon others than they juſtly require: This makes us eager and ſollicitous on the one hand in the purſuit of ſuch things as have no real worth to recommend them, but borrow all their Luſtre from Fancy and Opinion; careleſs and unconcern'd on the other, for the attainment of ſuch, whoſe worth is natural and intrinſick, and need nothing to ſet them off, but their own inherent goodneſs. However odd and abſurd this management may appear, yet there is ſcarce any one amongſt us, but is in ſome meaſure liable to the foregoing imputation, and the ge-

nerality of Mankind drive on a Traffick as ridiculous as that of the fooliſh *Indians*, exchanging daily for Glaſs and Baubles, ſuch Treaſures as are ſolid and ſubſtantial. Our bleſſed Saviour, therefore, whoſe great Deſign it was to rectifie our Miſtakes, and enlighten our Underſtandings, endeavours to convince us (in the words of my Text) of the folly and unreaſonableneſs of this ſort of proceeding; adviſing the imprudent Worldling to weigh wiſely, and conſider duly thoſe things which ſtand in competition with one another, that ſo his Choice may be guided by Prudence and right Reaſon; aſſuring him withal, that it is his ignorance of the true worth of his Soul, that makes him prefer the Vanities of this World before it; that all the Advantages which he can propoſe to himſelf, bear no proportion to the real Value of that which he endangers; that he is hazarding a precious Jewel, in order to the purchaſe of an empty Trifle; that when *the Soul is loſt* on one ſide, and *the whole World is gained* upon the other, he will find himſelf *a loſer* in the ballancing of his Accounts: *For* (ſays he) *what is a man profited, if he ſhall gain*

gain the whole world, and loſe his own ſoul? By *loſing the Soul*, is here meant, not ſuch a loſs as implies a total deprivation, a leaving us without it; for in ſuch a ſence no Man can *loſe his own Soul*; that will be ſtill preſent with us, and is the only part of ourſelves which we can never be ſeparated from; but what our Saviour here intends by *loſing the Soul*, is the plunging it into a State of Horrour and Miſery, without any poſſibility of retrieving it again, and thereby loſing it to all the intents of Happineſs and Satisfaction: and this ſort of loſs is that, for which *the gaining of the whole World*, that is the poſſeſſion and enjoyment of all its Advantages and Delights, can never make us any tolerable amends. From theſe words thus briefly explained, I ſhall draw this ſingle Practical Concluſion.

That whatever this World has in it of moſt conſiderable, whether in relation to Pleaſure or to Intereſt, can make no compenſation for the loſs of our Souls; and that he who ſells his Soul at ſuch a rate, ſhall be a loſer by the bargain.

Nothing is more truly valuable than the Soul of Man, and yet few things are leſs valued by the Owners; one looks upon it as ſo mean, and ſo contemptible, that he barters it for the fooliſh pleaſure of a laſcivious Minute; another exchanges it for a few Bags of Yellow Earth, or a ſmall parcel of glittering Pebbles; a third ſells it for the empty Air of Popular Applauſe; a fourth for a ſplendid Slavery, or a ſlippery Preferment: thus do they undervalue that ineſtimable Treaſure, for which our Saviour has poſitively aſſured us, that the whole World is no ſufficient Price. That therefore we may the better underſtand the unaccountable imprudence of this ſort of dealing, let us,

I. Impartially conſider and compare together the true value of the reaſonable Soul, and the things of this World, that we may be able to find which out-weighs the other

II. Let us reflect upon the diſmal Conſequences of having loſt our Souls; and how little able the things of this World are, to make any tolerable amends for ſo deplorable a misfortune.

1. Then

1. Then, let us impartially conſider and compare together, the true value of the reaſonable Soul, and the things of this World, that we may be able to find which outweighs the other.

In order to which I ſhall lay down ſome few things, for which the Soul is eminently valuable, and ſhew how far ſhort of ſuch Advantages the things of this World are.

1. The reaſonable Soul is moſt highly valuable, upon the account of its participating of the Divine Perfections, and being ſo nearly allied to God himſelf.

Nothing on this ſide Heaven has ſo near a reſemblance to the Divine Nature as the Soul of Man; its Eſſence is pure and ſpiritual, unmix'd with any groſs Allay of Matter; its Operations are wonderful and amazing; its Comprehenſiveneſs and Activity are next to infinite; it runs over and ſurveys all the Works of the Creation, it meaſures the Extent of this World in a moment, and not contented with ſo narrow a Scene of Action, it launches forth into another, and takes a Space to range in, that has no Bounds. It

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is that Breath of God which himſelf inſpired, which animates and acts this Clay of ours, and makes that which would be otherwiſe a dull Clod of Earth, to move and live, to reaſon, and deliberate, to judge, and to diſtinguiſh; it is that Image of God by which we are conformed and made like to him, in whom all worth and excellency is abſolutely compriſed: It is a Spark of the Celeſtial Fire, a Ray and Emanation of the Divine Nature; by which we are made capable of the knowledge of God on this ſide Heaven, and of an Eternal Union with him hereafter: In this he has been pleaſed to communicate to us a large ſhare of his own Happineſs, and his own Perfection, and has thereby put us into a Condition, of making yet nearer Approaches both to the one, and to the other: Now God, we know, is a being moſt eminently valuable; and conſequently the Soul of Man, which ſo nearly reſembles Him, deſerves a due proportion of value and eſteem. But as this Conſideration does highly enhance the value of the Soul, ſo does it as much beat down the Price of the Things of this World: they are ſo far from having any confor-

conformity with the Divine Nature, that they ſtand directly in oppoſition to it; there is as little agreement between God and them, as there is between Light and Darkneſs; and from hence it comes, that by how much the more our Souls are clogged and incumber'd with them, by ſo much is this Image of God within us impaired and defaced: and therefore *the Friendſhip of this World* is ſaid to be *Enmity with God*, becauſe every approach which we make to that, ſets us at a greater diſtance from him, and makes us more unlike him than we were before. A reſemblance therefore of God, being the trueſt Standard of worth and excellency, the Soul of Man which has ſo large a ſhare of it, muſt be infinitely preferrable to the Things of this World, which have no manner of affinity with him. But,

2*dly*, The Soul of Man is moſt highly valuable, upon the account of its durableneſs and continuance.

Every thing that is truly deſirable and eſtimable in itſelf, receives a great addition of value and eſteem from the conſideration of its being permanent and laſting; but the Soul of

of Man enjoys this advantage in a moſt eminent degree; Eternity alone can be the meaſure of its continuance, and Time which ſhall deſtroy all other things, can make no Conqueſt over this: the Body *muſt die, and return unto its Earth*; *but over the Soul Death has no dominion*: that has a being Immortal and Eternal, and ſhall riſe like a *Phœnix* out of the Funeral Pile, more lively and vigorous than it was before. Then as Time can never put an end to its being, ſo neither can it impair its Powers and Abilities; that which can never die, can never grow old; ſince every leaſt degree of fading and decaying is a Sign and Symptom of a Final Diſſolution: The Soul of Man therefore ſhall not only enjoy a perpetual duration, but its Faculties and Operations ſhall remain in their full vigour, and be active and lively to all Eternity. But if the reaſonable Soul enjoys this advantage in its moſt abſolute Perfection, the Things of this World are wholly deſtitute of ſo conſiderable a Recommendation: all the Pleaſures and Advantages which it can propoſe, are momentary and tranſient, fickle and uncertain, feeble and languiſhing: Honour is

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but a Blaſt, which depends upon the giddy Humors of other People; Pleaſure is but a Dream, which ſoon paſſes away; *Riches make themſelves wings*, that they may be gone from us; or if any of theſe continue ſome time with us, they pall upon our hands, grow flatter and more inſipid; ſuppoſing they accompany us to the end of our Lives, yet there at leaſt we muſt take our leave of them, and there will be no more remembrance of them, *within the Land wherein all things are forgotten*; they are the Companions of this earthly Tabernacle, and have their ſole dependence upon it, and therefore muſt drop off when that falls away. The time of their continuance is ſeldom a *ſpan long*, but it is moſt certain that it can be no longer; and there is therefore as much difference between the true value of the Soul of Man, and the Things of this World, as there is between the Days of a Man's Life, and the Years of Eternity. But,

3*dly*, The reaſonable Soul is highly valuable, upon the account of its ſelf-ſufficiency.

We are taught by right Reaſon, to place our higheſt eſteem upon ſuch Objects, as contain within themſelves the moſt conſiderable Advantages independently from others, and without being forced to ſeek for them abroad. But ſuch as this is the Soul of Man; it has all within itſelf that is neceſſary or expedient to advance its true Intereſt and Satisfaction. It is but directing its Contemplations to a right Object, but fixing the Thoughts upon a worthy Entertainment, and it is at all times ſecure of ſuch an Employment, as is at once both profitable and delightful. If any thing from without does ruffle or diſcompoſe it, it is but retiring within itſelf, and it is beyond the reach of all outward Inconveniences. Nothing can deprive it of a true Satisfaction, if it takes care to preſerve an unſpotted Innocence; and it needs not be beholding to any thing but itſelf for the moſt refined Pleaſures, and the moſt precious Advantages. But how precarious on the other ſide, and how abſolutely dependent upon ſomething elſe to ſet them off, are all the ſeeming Conveniences of the Things of this World! They have nothing real and ſubſtantial

tial to recommend them, and are therefore forced to court the Senſes, and debauch them firſt, that by them they may afterwards corrupt the Soul; they muſt flatter the Body, and ſlily inſinuate themſelves into the favour of that before they expoſe themſelves to the Scrutiny of the Underſtanding, or undergo the Teſt of a due Examination: their value is founded upon Fancy and Opinion; and they are obliged for their Welcome and Entertainment, rather to the miſtaken Conceptions of others, than to any real Worth within themſelves; they cannot at all adminiſter Satisfaction, but as Juglers play their Tricks, by the confederacy of others; if the Senſes be out of Humor, the World cannot delight us; if the Body be indiſpoſed, the World cannot divert us; nay, if the Soul be but otherwiſe addicted, and does not play Booty againſt itſelf, the Things of this World can contribute nothing to our Delight, but its ſweeteſt Entertainments will be Gall and Bitterneſs; How vaſtly more conſiderable then muſt the Soul of Man be, which is always poſſeſſed of an independent Satisfaction; than the Things of

this World, which have nothing ſolid in them, and which cannot in the leaſt advance our Enjoyments, but by the connivance of thoſe whom they deſign to impoſe upon? And thus much may ſuffice to prove, that the Soul of Man is much more valuable than the Things of this World, as it has a near reſemblance of the Divine Nature, to which they are directly contrary; as its continuance will be to all Eternity, whereas they are tranſitory, and ſoon decaying; and as that has a Stock of Happineſs within itſelf, to which they cannot contribute, but by the aſſiſtance of others. I proceed now to the Conſideration of my Second General; namely,

2*dly*, To reflect upon the diſmal Conſequences of having loſt our Souls, and how little able the Things of this World are, to make any tolerable Amends for ſo deplorable a Misfortune.

You have been already told, That by loſing our Souls, the annihilation of our Beings cannot poſſibly be meant, ſince in that ſence they can never be loſt by us; but it is the precipitating of them into a State of Miſery, from

from whence it is impoſſible ever to redeem them, and the utter loſing them to all the intents of Happineſs and Satisfaction. This therefore is the Condition which falls under our preſent Conſideration, and for which all the Things of this World are not able to make any tolerable compenſation. For our better underſtanding this deplorable Condition, I ſhall conſider it,

1*ſt*, In relation to the Advantages of which we are deprived.
2*dly*, In reſpect of the Miſeries to which we are expoſed.

1. Then, I ſhall conſider the deplorable Condition of him *who has loſt his Soul*, in relation to the Advantages of which he is deprived.

Man was deſigned for everlaſting Happineſs, to ſupply the room of the rebellious Angels, for the Converſation of the bleſſed Spirits, and for an intimate Fruition of God himſelf; but he who is ſo unhappy as to loſe his Soul, has with it loſt all other Advantages; he has loſt the Favour and Protection of his God,

God, the Quiet of his Mind, and the Peace of his Conſcience; the Hopes of Happineſs, and the joyful Aſſurance of a bleſſed Immortality; he has loſt the Preſence of God, *in which is fulneſs of joy*; and a Place on his Right hand, *where pleaſures are for evermore*; the Fellowſhip of Angels, and the comfortable Society of *Juſt Men made perfect*; he has loſt ineffable Delights, and unutterable Raviſhments of the Soul; ſuch Joys as Senſe cannot reliſh, nor Imagination figure: in a word, he has loſt God who is all in all, and having loſt Him, has loſt all Things with Him: And what now can the flattering World pretend to give him, that ſhall bear any proportion to the Advantages he is deprived of? How dearly does the Drunkard pay for his intemperate Draughts, that muſt forgo for them *the Waters of the River of Life!* How dearly does the Miſer buy his periſhing Wealth, who muſt thereby forfeit a *Treaſure in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break thorough nor ſteal!* How dearly does the ambitious Man purchaſe an earthly Preferment, who muſt thereby loſe a Place upon *upon the Right hand of the Almighty!*

mighty! How dearly does the licentious Wanton pay for his carnal Pleaſures, who muſt thereby be excluded from the Society *of thoſe Virgins which follow the Lamb whitherſoever he goes!* How dearly will his Oaths and Blaſphemies coſt the prophane Perſon, who is thereby made incapable of bearing any part in heavenly Hymns and Hallelujahs! In a word, How hardly ſhall they fare for their wretched Careleſneſs, *who had no fear of God before their eyes*, when they ſhall thereby be ſhut out from the Divine Preſence, and be utterly excluded from the Beatifick Viſion! All the Things of this World are but tranſient and deceitful; and the Advantages which they deprive us of are ſubſtantial and immortal; and therefore *theſe light ſatisfactions which are but for a moment*, can make no tolerable compenſation, for the loſs of *an eternal weight of glory.*

2*dly*, Let us conſider the deplorable Condition of him who has loſt his Soul, in reſpect of the Miſeries to which he is expoſed.

It were happy for thoſe miſerable Wretches who have reduced themſelves to this ſad Con-

Condition, if they were only to be deprived of the foregoing Advantages, and that their Sufferings were to be barely negative, the not enjoying of Bliſs and Happineſs; but (alas!) the Soul is an eternal Being, and if it is not qualified for a bleſſed Immortality, it is unavoidably liable to a miſerable Eternity: And who is able to expreſs or conceive the Anguiſh and Horrour which ſhall then poſſeſs and environ it? *Utter darkneſs*, the *never-dying worm, and fire unquenchable*, do but faintly ſhadow forth the unexpreſſible Torments of that diſmal State: to have the wicked Spirits continually torturing and inſulting; the Conſcience and Fellow-Sinners perpetually upbraiding; the Rivers of Brimſtone eternally ſurrounding, and the Breath of an incenſed God ſtill fanning of the Flames; to be always racked with Envy and with Anger, with Malice and Diſpair; to hate their own ſelves with a perfect hatred, and not to have the meaneſt ſatisfaction which ſelf-love inſpires; to be their own cruel Tormenters, and to have a Sting within them more ſharp and pungent than all outward Inflictions, however inſupportable; to be the Objects of Divine

vine Vengeance without any interpoſition of Mercy and Compaſſion, and to bear all that infinite Power and Juſtice can inflict; to find a Deſtroyer and Confounder inſtead of a Creator and Preſerver; a Judge and an Avenger, inſtead of a Saviour and Redeemer; an Impeacher and Accuſer, inſtead of a Comforter and a Sanctifier: to be always dying, and yet never dead; to be conſtantly in the Pangs and Agonies of Death, and yet never to come to a total diſſolution; in a word, to be deſtitute of Hope, that only Succour of the Miſerable; and to have no proſpect of an end either of themſelves, or of their Miſeries: *O conſider this all ye that forget God, leſt he ſnatch you away, and there be none to deliver you.* And what now can the World be able to produce, that may any way countervail ſuch intolerable Extremities? Will the bare remembrance of thoſe looſe Pleaſures which they formerly took in their carnal Enjoyments, mitigate thoſe Pains which are ſenſible and preſent? Will it not rather give freſh Fuel to their Flames, and add a Laſh of Conſciſcience to their other Torments? Will all the Wealth which they have left behind them,

purchaſe *one drop of water to cool their Tongues*, or bribe the Divine Vengeance to ſuſpend its Inflictions? Would they not then give Ten thouſand Worlds (if they had them) to redeem that Soul, which before they ſquander'd away for a ſmall portion of one? How will they then curſe their Careleſneſs and Incogitancy, which for the ſake of ſuch Pleaſures as were trivial and momentary, has betray'd them into Torments endleſs and inſupportable! Can the World deliver them out of thoſe Miſeries into which it has caſt them, or ſnatch them out of the hand of an offended God? Can it *extinguiſh theſe everlaſting Burnings*, or *break the Bars of their eternal Priſon?* If it cannot, it is the greateſt folly and madneſs imaginable, to expoſe ourſelves to ſuch miſerable Circumſtances, for the ſake of that which can neither releaſe us from them, nor give us any ſupport and comfort under them. Since therefore the Advantages are ſo great of which they are deprived, and the Miſeries ſo intolerable to which they are expoſed; and ſince nothing in this World can in the leaſt meaſure equal thoſe Advantages, or countervail thoſe Miſeries; we may juſtly

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joyn with our Saviour in this his paſſionate expoſtulation, *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul?* Thus have I endeavoured to convince you, how truly valuable your immortal Souls are, and how little the Pomps and Vanities of this World are able to ſtand in competition with them; give me leave now by way of application, to lay down ſome ſuch Rules and Methods, as may hinder us from *loſing our ſouls for the gaining of this world*, and ſo I ſhall conclude.

I. Then, in order to this Great End, let us endeavour to have a true Notion of this World; which he that has, will never care how little he converſes with it, or how ſmall an Intereſt he gets in it. We fooliſhly miſtake it for our familiar Friend, and think ourſelves to be a piece of it; but this is a wrong Notion, and muſt be rooted out; the World is one of thoſe great and formidable Enemies, with which we are to wreſtle in our Chriſtian Warfare; and ſo much the more dangerous, becauſe it endeavours to diſguiſe its Enmity under a falſe pretence of Friend-

ſhip: it offers us indeed Riches and Honours, Pleaſure and Profit, but all theſe guilded Baits have a fatal Hook beneath them; *Timeo Danaos & dona ferentes*; *The Gifts of an Enemy ought to be ſuſpitious to us*: And if we know him to be ſuch, his Preſents ought to be rejected, thô truly valuable in themſelves: But if we conſider farther, that they are but Bells and Baubles, Trifles fit only to pleaſe Fools and Children, with which it would bribe us to our own Deſtruction; it ſhould raiſe a juſt Anger and Indignation in us, againſt one that hopes ſo meanly to impoſe upon us; yet ſuch at beſt they will appear to any ſerious Conſiderer, eſpecially if compared to theſe inеſtimable Advantages, which they are deſigned to deprive us of. Let us conſider alſo in relation to this World, that we made a ſolemn Vow and Proteſtation in our Baptiſm, to enter into a State of Hoſtility againſt it; and therefore every degree of intimacy and familiarity with it, is a downright Perjury and Breach of Covenant: our Baptiſmal Vow, was that Military Sacrament, by which we liſted ourſelves under Chriſt's Banner; and it is the meaneſt Baſeneſs and

Treachery

Treachery imaginable, to profeſs ourſelves his Followers and Souldiers, and contract at the ſame time a League of Friendſhip with his avowed and profeſt Enemy. This Conſideration therefore, of the meanneſs of thoſe Things which the World can offer to ſeduce us, of the evil Intentions wherewith they are preſented, and the ſtrong Obligation which lies upon us to entertain no ſort of Commerce with it, is a forcible means to ſecure us from being miſled by it, and from *loſing our own Souls for the gaining of this World.* But,

2*dly*, Let us endeavour to underſtand truly the conſiderable Value of our own Souls, which he that does, will never barter them for all that the World can proffer in exchange. Nor can we better imprint in our Minds the vaſt worth of them, than by conſidering how great a Price the Son of God was contented to pay, in order to reſcue them from Ruine and Perdition. God, who made them, beſt knew their value; and when they were forfeited to his offended Juſtice, he would accept no leſs a Compenſation, than the Blood of his only, his beloved Son, each drop of which

which would out-buy Ten thouſand Worlds: And ſhall that ſeem trivial or contemptible in our eyes, which was ſo very precious in the ſight of God? Shall that be looked upon as a thing of little moment, which coſt the Son of God ſo very dear? Would not any Man bluſh to call himſelf a Chriſtian, and yet ſell his Saviour's Blood, for to gain the whole World? And why do we then ſo lightly part with that, which he looked upon as equivalent to it? But farther, can any thing be baſer, than to rob our Benefactor, and drive Bargains with that which is not properly our own? Our Souls are not ſo much ours, as Chriſt's; he has *bought them with a Price*, and we rob him of his Due, when we pretend to the Right of diſpoſing of them. If we have a mind to traffick with them elſewhere, let us firſt repay what Chriſt has lent upon them; which ſince it is impoſſible for us ever to do, it is as well a piece of injuſtice as imprudence, to endeavour to alienate them from his poſſeſſion. But if we reflect upon our own proper Intereſt, it will loudly diſſwade us from ſuch a proceeding; our Souls are they, by, and in which we muſt to all Eternity

ternity be happy or miſerable; they are capable of the greateſt height of Joy and Bleſſedneſs, or the loweſt depth of Grief and Miſery; nor is there any Condition whereof they partake, but what will be common to us with them; it therefore highly ſtands us upon, to conſult the Everlaſting Advantage of ſo Noble a Being, and with which we are ſo intimately united. The Things of this World may perhaps miniſter ſome ſhort-liv'd Satisfaction, but we muſt conſult an Intereſt that is Eternal; and ſince this World is finite, and all the Enjoyments of it, we can never provide ſufficiently for an Immortal Soul, by the purchaſe of ſuch Joys as are tranſitory and fading. This reflection therefore, of the valuableneſs of our Souls, both upon the account of the mighty Price paid for them, and their Capacity of taſting everlaſting Entertainments, ſhould teach us to eſteem them according to their deſerts, and ſhould hinder us from *loſing them, to gain the whole World.* But,

3*dly*, In order to this end, *Let us mortifie our members which are upon the earth, fornication,*

nication, *uncleanneſs*, and ſuch-like: for there is ſo firm a League, and ſuch a friendly Commerce and Correſpondence between the World and the Fleſh, that it will be impoſſible to ſecure our ſelves from the Attempts of the one, unleſs we ſubdue and keep under the other; and theſe fleſhly Allurements are ſo much the more dangerous, becauſe they endeavour to betray us within, as faſt as the World aſſaults us from without; but if theſe are once conquered, and made obedient to the Spirit, we are then ſecure not only againſt them, but againſt the World too: For by what means can that pretend to aſſault or to allure us, when all the Senſes, by which only it is able to attempt upon the Soul, are enter'd into the Service, or bound under the Dominion, of that which it would offer to ſeduce by them? How ſhall it be able to bribe the Soul, or tempt it to give up itſelf in exchange for Trifles, when thoſe Eyes which were uſed to behold its Vanities, and to convey the flattering Image of them to the Mind, are now drowned in Penitential Tears? When thoſe Ears, that were uſed to liſten to the Syren's Voice, are as deaf to his Call, as the Adder

Adder to the Charms of the Charmer? When all its Friends, Auxiliaries, and Abetters, are rendred uncapable to give it any assistance? If the Flesh be not able to joyn Forces with it, the World can have but little power over us; and by compleating a Conquest over that, we put our selves out of all manner of danger, *of losing our own souls, to gain the whole world.* But,

4*thly*, Let us have our Conversation above, and fix our Thoughts upon Heavenly Things; let our Souls mount thither upon the Wings of Prayer and Contemplation, and the Things of this World will then appear to us so little and inconsiderable, will shrink so duly to their narrow Dimensions, that we shall easily keep our selves from driving such bad Bargains: we shall then look down with Scorn and Contempt, upon all that this little Speck of Earth can offer to seduce us; we shall there discover such precious Advantages, to which the Devil's Offer to our Saviour, vast as it appears, *All these things will I give unto thee*, will seem infinitely mean and disproportionable: we shall then look upon our

ſelves, as already naturalized into the heavenly *Canaan*, and made free Denizens of the *New Jeruſalem*; and ſhall conſequently endeavour to conform all our Actions to the Cuſtoms and Conſtitutions of that our Country: all the Wiles of Satan will then be loſt upon us, all the Temptations of the World will be inſignificant, and all the Allurements of Fleſh as little powerful, as if we were already got out of the Body: If we thus endeavour to *ſeek thoſe things which are above*, we ſhall moſt aſſuredly find them; and having once found them, we ſhall never conſent to part with them: we ſhall then live in this World, as if we were not of it; and thus utterly eſtranging ourſelves from any Commerce with it, we ſhall run no hazard of *loſing our own ſouls, to gain the whole world.* But,

5*thly, and Laſtly*, Let us always reflect, and continually be meditating upon the miſerable Conſequences of having loſt our Souls, whatſoever Exchange we may be offered for them. Let us ask our ſelves, Whether we can endure *to dwell with everlaſting burnings?* Whether we are able to ſupport ſuch Tor-

ments,

ments, as are infinite in degree, as well as in continuance? Whether Eternal Damnation be a thing to be trifled with? Or, Whether Threeſcore Years of Luxury and Intemperance, are not too dearly paid for by an Eternity of Miſery? How ſad will the Condition of that Man be, whoſe worldly Jollity is paſſed away as a Dream or a Shadow, and has left nothing behind it, but its diſmal Conſequences, and thoſe to remain to all Eternity? How ſoon will the Sence of everlaſting Miſery extinguiſh the remembrance of thoſe momentary Enjoyments? And how little inviting would their Allurements be, even now, if we would propoſe to our Conſideration, the Afflictions that attend them! Let us then in the Name of God, conſider ſeriouſly the great Value of our Souls, the juſt Intereſt that Chriſt has in them, who has bought them with a Price, and ſuch a one as ſhews how very precious they are in his eyes; let us give them up entirely into his poſſeſſion, and *reſign them into his hands, as into thoſe of a faithful Creator*; then will they be out of the reach of the World, and no longer liable to the danger of ſuch pernicious Exchanges; let

let us look upon the World with an Eye of Contempt, as knowing that *the Lot is fallen to us in a fairer ground, and that we have a more goodly heritage*; thus ſhall we come to prize it at no more than it is, and that is but *Vanity and vexation of ſpirit*; and having *poſſeſſed our ſouls in patience*, without exchanging them for Droſs and Corruption, we ſhall give them up pure and undefiled into the Arms of our Redeemer, and *commit the keeping of our Souls to him.*

To whom, with the Father, and the Holy Spirit, be aſcribed all Honour, Power, and Dominion, henceforth, and forevermore. *Amen.*

LAUS DEO.

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